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THE  
**Jewish Expositor,**  
AND  
FRIEND OF ISRAEL.

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JUNE, 1816.

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ON THE AFGHAUNS.

To the Editors of the *Jewish Expositor*.

Gentlemen,

As it is of the greatest importance to investigate the existence of the descendants of the ten tribes of Israel, who were carried captive unto Halah, and Habor, and Hara, and to the river Gozan, by Tiglath-pilneser and Shalmaneser, kings of Assyria; and as every circumstance is important, which serves to throw light upon this interesting topic, I therefore send to you for insertion in the *Jewish Expositor*, the following extracts from *An Account of the Kingdom of Carbul, which comprises a View of the Afghaun Nation, by the Hon. Mounstuart Elphinstone*. The generality of the readers of the *Jewish Expositor* must be aware that it was the opinion of Sir William Jones, that the Afghaun Nation was a part of these captive Israelites. This opinion, and the outline of their history, according to their own tradi-

tions, were inserted together in the *Asiatic Researches*; and in the same paper Sir William Jones strongly expressed his wish, that new inquiries should be made into their origin, and their supposed descent from the Father of the faithful. The work, from which the present extracts are taken, gives a fuller account of their nation than has hitherto appeared in print. The author of this work differs altogether from Sir William Jones in opinion, and endeavours to confute the supposition of their Jewish descent. Whether his arguments are firmly established, or whether the sentiments of Sir William Jones approach more nearly to the truth, must remain for your readers to decide. On whichever side, however, the result may prove, this much is certain, that in many respects the Afghaun Nation differs most widely from every other people professing the faith of Mohammed, most especially, in their great toleration and kindness

towards strangers of a different religion; in their hospitality; in their abhorrence of the system of slavery; and in the superiority of rank held by their women in society, over any custom of the like kind in Mohammedan countries. Nor is the resemblance of the Afghaun character to the law and customs of the Jews less remarkable, in their chiefly contracting marriages with their own tribes and their own nation; in the obligation incumbent upon every Afghaun to marry the widow of his deceased brother, if his brother die without issue; in their permission of divorces; and in the singular practice of the Ghil-jies resembling the Feast of Tabernacles. Though any one of these singular coincidences might by itself be deemed of little consequence, yet, when the whole are considered together, they are surely sufficient to show the necessity of prosecuting further inquiries into the Afghaun history, and of endeavouring to ascertain whether or not they are a portion of the ten tribes, who, like many of their brethren in China, have turned aside from the true God, to follow the superstitions of Mohammed, yet retaining, in their present degraded state, vestiges of their former greatness, and of their former superior legislation. Their own history and belief coincide with their asserted Israelitish descent; and the Arabs call them Solimaunee; and they have a place, twice mentioned by Mounstuart Elphin-

stone, called TUKHTE SOLIMAUN, or Solomon's Throne.

The extinction among them of the Hebrew and Chaldee dialects will prove no argument to either side of the question, because the Jews of China, although they yet have their Hebrew rolls, and a regular temple-service throughout the sabbaths and festivals of the year, have exchanged their ancient tongue for the language of China, in the same manner as the Afghauns may have done in favour of the Pooshtoo, and yet are incontestibly acknowledged, both by Jews and Christians, to be the true race of Abraham. Nor does there appear to be a greater difference between the Afghauns and the Jews, than that which is known to exist between the Jews of Europe, and many black Jews upon the coast of Malabar; than that which exists between the Jews of Europe, and many of those, who within the empire of China have joined themselves to the followers of Mohammed. The situation, also, of the Afghaun nation, bordering upon the kingdom of Persia, and lying to the west of China, appears to agree with the traditions of the Chinese Jews, who made mention of some of their nation who used to reside about the same country; and it is yet more remarkable, that all communications should have ceased between these Jews and those of China, during more than two centuries. What can be assigned as a more powerful cause

for this TOTAL cessation of every kind of intercourse, than the conversion of the Jews in or about Persia to the false illusions of Mohammedanism?

The following extracts are not always quoted in the order in which they occur in the work of Mourstuart Elphinstone, but are digested under their proper heads. It would be superfluous to compare these customs with the commands of scripture, &c. as their agreement must be sufficiently obvious. I shall therefore content myself with simply copying the command given to the Israelites by Moses, concerning their behaviour to strangers: it has a wonderful agreement with the present conduct of the Afghauns: "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt."—I am, &c.

JOHN NOBLE COLEMAN.

1. Marriages of the Afghauns much confined to their own tribes and nation.

"In general, men marry among their own tribes, but the Afghauns often take Tadjik, and even Persian wives. These matches are not at all discreditable, but it is reckoned a mark of inferiority to give a daughter in marriage; and consequently, the men of rank, and the whole of the Dooraunees, refuse their daughters to men of any other nation."

2. Obligation upon every Afghaun to marry the widow of his deceased brother.

"Among the Afghauns, as among the Jews, it is thought incumbent on the brother of the deceased, to marry his widow; and it is a mortal affront to the brother, for any other person to marry her without his consent. The widow, however, is not compelled to take a husband against her will; and, if she have children, it is thought most becoming to remain single."

3. Divorces allowed by the Afghauns, but not often practised on the part of the women.

"A husband can divorce his wife without assigning any reason, but the wife cannot divorce her husband; she may sue for a divorce on good grounds, before the Cauzy, but even this is little practised."

4. Superior condition and literature of the Afghaun women.

"The condition of the women varies with their rank. Those of the upper classes are entirely concealed; but are allowed all the comforts and luxuries which their situation admits of. Those of the poor do the work of the house, and bring in water, &c. The Mohammedan law allows the husband to beat his wife; but it is reckoned discreditable for a man to avail himself of this privilege. The ladies of the upper classes frequently learn to read, and some of them shew considerable talents for literature. At the same time, it is



thought immodest in a woman to write, as she might avail herself of her talent to correspond with a lover. I have known several families, which were principally guided by women of more than ordinary talents; and, in those cases, they never hesitated to correspond on any business that concerned their sons. These are chiefly the mothers of families, but the wives also often gain a great ascendancy; and all the advantages given by the Mohammedan law, are not always sufficient to prevent the husband's sinking into a secondary place in his own house. Women of the lower orders have all the amusements of their husbands; but none, that I know of, peculiar to themselves. . . . . The Dooranees treat their wives kindly, and it is not uncommon for a woman to have a great ascendancy over her husband, and even to be looked up to in the family for her wisdom. A lady of this kind assumed the absolute command of a caravan with which Mr. Tosta travelled, and that gentleman profited in no small degree by her protection. The men and women live and eat together, when the family is by itself, and at their parties they are always separate. Their visitors, their sports, and all their meetings, are apart."

5. Charity, alms, and maintenance of the priests observable among the Afghauns.

"The Mohammedan religion requires, that every man should give a portion of his

income in charity. All presents to holy men, and even the regular stipends of the moolah's, are included under this head, besides alms to beggars. In places distant from towns, where there are no beggars, they reckon money spent in hospitality, as charity, and in this interpretation they simply fulfil the injunctions of their religion."

6. The hospitality of the Afghauns.

"One of the most remarkable characteristics of the Afghauns, is their hospitality. The practice of this virtue is so much a national point of honour, that their reproach to an inhospitable man, is, that he has nothing of the Poosh-toonwullee, (nothing of the custom of the Afghauns.) All persons indiscriminately are entitled to profit by this practice; and a man who travelled over the whole country without money, would never be in want of a meal, except, perhaps, in towns. It is the greatest of affronts to an Afghaun to carry off his guest; but his indignation is never directed against the guest who quits him, but the person who invites him away. All the details of the practice of hospitality will appear in the particular account of the tribes. . . . . A man's bitterest enemy is safe, while he is under his roof; and a stranger who has come into an Afghaun's house or tent, is under the protection of the master as long as he stays in the village. From this prin-



ciple arises the obligation of protecting and defending a fugitive, whatever may be his crime; and hence the frequency of elopements with women from one Ooloofs to another, and of the refuge found by murderers in a similar flight. . . . .

All the authentic accounts I have of the treatment of strangers by the Afghauns, either in their own country, or elsewhere, give an impression of philanthropy and politeness, when there was no temptation to depart from these principles. . . . .

The hospitality so conspicuous among all the Afghauns. is particularly so with the Dooraunees. Every stranger is welcome wherever he goes. The smallest and poorest camp has its arrangements for the reception of guests, and the greatest nobleman is not exempt from the necessity of providing food and lodging for all who approach his castle. In most villages, travellers go to the mosque, or hoojra; and, in common times, the first person they meet entertains them. In times of scarcity, they are supplied either by a subscription from the inhabitants, or, much more frequently, by the person whose turn it is to entertain a guest: bread, kooroot, and clarified butter, are always provided, to which flesh and soup are added, if a sheep has been killed in the village. If an entertainment is going on at any house in the village, the traveller is immediately invited to it, and received with the same attention as if he were a friend

and neighbour; and when he retires to rest, he is provided with covering by the person who is allotted to be his host. This hospitality is not limited to Afghauns, or even to Mohammedans; a Hindoo who came into a Dooraunee village, would meet with the same reception, although his religion would not allow him to eat with his entertainers, even if they had no scruples in his company."

7. Remarkable kindness of the Afghauns towards strangers of a different religion.

"The feelings of the Afghauns towards people of a religion entirely different from their own, is, however, free from all asperity, as long as they are not at war. . . . . Whatever may be their conduct in war, their treatment of men whom they reckon infidels, in their own country, is laudable in Mohammedans. *Their hatred to idolaters is well known*; yet the Hindoos are allowed the free exercise of their religion, and their temples are entirely unmolested; though they are forbidden all religious processions, and all public exposing of their idols. . . . . Mr. Durce relates, that he has seen many disputes between Hindoos and Mussulmen in Candahar, in which the Hindoos were quite as violent as their opponents, without giving the least offence to any of the other Mohammedans. . . . . I have had many opportunities of hearing of the treatment of Christians from a native of

Constantinople, who professed the Catholic religion, and, as he had resided from ten to twenty years in the country, he could scarcely be supposed to be ill informed. He sometimes complained of the Afghauns in other respects, but always said, that they had not the smallest aversion to a Christian. He took care never to attack the Mohammedan doctrines, unless he was well assured of the presentiments of his company; but in all respects unconnected with religion, his conduct, and the treatment he received, were those of a foreign Mussulman. I have had opportunities of witnessing the fidelity of his Mohammedan servants, to whom he sometimes entrusted secrets which would have cost him his life. He was always treated with respect by men of all ranks, and, among others, by the king's Imaun, the head of the Mussulman religion in Caubul. What proves the general toleration, is, that he was very obnoxious to the prime minister for his attachment to Mokhtaur Oodoula, (on whose ruin the other had risen) and was for some time in confinement within the Balla Hissaur on that account; yet his religion was never thought of as a pretence for injuring him. There is a Catholic priest of Greek descent at Caubul, who seems to be well treated, as he is mentioned with respect in a letter from the vizier to me; and I have seen an Armenian soldier, who, though very de-

bauched and often intoxicated, seems to be exactly on a footing with the Persians, with whom he served. But the best evidence on this head, is that of Mr. Durie, who travelled through the Afghaun country, as far west as Candahar, in the disguise of a Mohammedan, and, though his real religion was often suspected, and several times discovered, he never observed any change in the behaviour of the people. I refer to the journey for particulars, &c. &c."

8. Disgust of the Afghauns at the system of slavery, and their treatment of slaves.

"The Afghauns and Persians think it a disgrace to release a slave for money, but they often give them their liberty for good service, or emancipate them upon their death-beds. . . . . *The Afghauns have always a great horror at making people slaves; they revile the Uzbeks for this practice, and apply to them, with great disgust, the appellation of AUDAM FAROSH, or stealers of men. . . . . Le traitement qu'ils (les Agrans) font a ceux qui deviennent leur captifs par le droit de la guerre n'a rien de la barbarie de la plupart des autres nations de l'orient. Ils regardent comme une inhumanité atroce, et dont ils ont horreur, l'usage de ceux qui les vendent pour esclaves. Il est bien vrai, qu'ils se font servir par eux; mais outre que dans le tems même de leur servitude, ils les traitent avec bonté et en ont du*



soin ; ils ne manquent jamais pour peu qu'ils en soient contents, de leur rendre la liberté au bout d'un certain tems : autant differens des autres peuples de l'Asie a cet egard, qu'ils le sont du côté des bonnes mœurs."

9. Singular custom of some of the Ghiljies, a tribe of the Afghaun nation, resembling the Feast of Tabernacles.

"The husbandmen of the Kahinder Khail annually betake themselves to the imitation of a pastoral life. Every summer they pitch their tents at some distance from the fort, which is so entirely abandoned, that the gates are locked: they remain in tents during the whole of the summer, moving occasionally within a moderate space round their fort. The enjoyments of this season are great."

#### NARRATIVE

OF THE  
CONVERSION OF A POLISH RABBI.

Mr. Benjamin Nehemiah Solomon, a converted Polish Rabbi, and one of the three Jews who were introduced to the Public, at the Anniversary of the London Society, on Friday, the 3d of May,\* has lately written the following account of his conversion from Judaism to the Christian Faith; he has also drawn up the subjoined Address to his unconverted brethren, to which we earnestly solicit their candid attention.

*A free and ingenuous Confession of the great things which the Lord has done for my soul;*

*including my belief on the most fundamental principles and doctrines of Christianity; taken, I trust, from nothing but the Word of God and heartfelt experience.*

As my present purpose will chiefly be to endeavour candidly to review the different states of my mind, since I was led and begun to inquire after the truth of Christianity, and to state my present views and feelings on this most important subject; I shall leave out the particular providences of my past life, as a Jew outwardly, and will but just mention, that I was born in Lemberg, a city in Poland, in the year 1791, and educated under the care of parents and tutors distinguished for their piety in Judaism, with a view of being a Rabbi. Accordingly, my studies were directed more to the Talmud and its innumerable commentators, than to the word of God, which I was taught in my youth, but in a superficial way, as it is well known to be read so now-a-days, even among what they call the most learned Rabbies. I was taught by tradition daily to expect the Messiah whom the Old Testament promises, as I also firmly did. The prejudice against the name of Jesus was of course impressed upon my mind with the deepest profaneness and blasphemy; though I never heard who Jesus was, nor what he said concerning himself. About the twentieth year of my age I was told that Jesus pretended to have been the Messiah of Israel, was cru-

\* See the Proceedings of that day, at the end of the present Number.



cified, and his disciples asserted that he rose again, and ascended into heaven in the sight of a multitude.

Since that time my desire, or rather curiosity, was excited to inquire more particularly about this person, but the church of my country being Roman Catholic, and myself confined to the house in study, all opportunity to gratify my desire failed entirely. In the year 1813, I was directed by the Lord (for I am now firmly persuaded that it was his particular and gracious providence) to leave my country, kindred, and my father's house, and was marvellously directed, I trust, by the finger of God, unto this land, which flows with spiritual milk and honey, having heard of its distinguished religious character, though totally ignorant of the exertions here made for the salvation of Israel. When I arrived at London, (the 2d May, 1814) I visited Dr. Solomon Hirschel, the Rabbi of the Jews, who informed me in conversation, by way of complaint and caution, that a society was established at London for converting Jews to the Christian religion, and that a German Jew (Mr. Frey) openly preached Christ crucified to the Jews. At this I was at once astonished and obliged, secretly, to the Rabbi, for such pleasant tidings, and soon after I applied to Mr. Frey, not without fear of the Jews.

Thus far the glance of my life till the 17th of May, 1814, the day when the Lord fa-

voured me with the first sight of the Gospel by St. Matthew in Hebrew, put into my hand, together with a prayer for spiritual illumination,\* by one of his faithful servants, whom, by the blessing of the Lord, I have now reason to call, with reverence and gratitude, "my father in the Lord Jesus Christ," in more than one sense. I now proceed to take a short and (as far as I can search my own heart) I hope sincere, view of my inward experience in Christianity, until this day. Perhaps no man of sense will wonder, when I tell that the first perusal of St. Matthew and some of the Epistles of Paul, brought my mind into a curious confusion, and as the natural man does not know the things of the Spirit of God because they are spiritually discerned, I was utterly unable to receive the most of its recorded facts and doctrines, whilst doubting the truth of others. Notwithstanding, the impressions which some of the prophecies made upon the mind, as fully accomplished in the person of Jesus, and some degree of rational deliberation, did not suffer me to deny the

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\* O God of Abraham, and Isaac, and Jacob, open mine eyes that I may see the wondrous things of thy law; incline my heart to thy testimonies; order my steps according to thy word; enable me to find him of whom Moses spake, who should be raised up a prophet like unto himself, to whom all the prophets witness, who is the true Messiah, the Redeemer of his people, the mighty God, the everlasting Father, the Prince of Peace, Amen.—This prayer was translated for me into German.

truth at once; and though ignorant of the corruption and darkness of my understanding, yet sensible of the prejudice in which I was trained up, I determined on a further and more deliberate inquiry.

The following four months (being a part of it in London under a tutor, and a part in the country) I passed in a state of uncertainty of mind, as far as it concerned the subject of Messiah. Far from being sensible of the need of a Saviour, and cherishing a secret confidence in my own understanding, I only asked, like the Jews of old, with a tone of indifference, "How long dost thou make me to doubt? if thou be the Christ, tell me plainly." Whilst in that condition, I was led by Providence to Scotland, and placed under the care of a pious minister; and still seeking the Lord God, not in the way in which Daniel set his face to seek him,\* but in the regions of human writings and fallible reason, I perused Paley's *Evidences of Christianity*, Chalmers's *Evidences*, and Wardlaw's against the Socinians; which all stamped my mind with a thorough conviction, that Jesus is the Son of God, the Messiah. In that historical conviction I pretty strongly rested, so that even now and then I was able to offer up my thanksgiving to God for bringing me thus to the light, and could eagerly contend for it with some young

men of infidel principles, with whom I frequently fell in company. I was satisfied with that faith as effectual for my salvation, though a Pharisaical spirit still warmed my breast, and kept me at a distance from the throne of grace. Having had no experimental idea of my natural depravity, nor of the necessity or nature of regeneration, when I found in the Bible something concerning the deceitfulness and wickedness of the heart, I thought it was spoken to others; and as for myself, repentance of the sins of which conscience accused me, and the faith already mentioned, lulled me into a false peace; thinking it my only duty to declare, and, if able, to prove to my brethren according to the flesh, that Jesus Christ is the Messiah the Son of God. Experienced Christians will know that this was but a poor cottage built upon sand, and little capable of standing the winds and tempests of Satan, the world, and the flesh. Alas! not many months elapsed before I experienced it; — the time came when the rain descended, the floods came, and the winds blew and beat upon the house, and I say it with shame and confusion of face, that I was so far from being able to stand, that I actually denied my Saviour. I said foolishly in my heart, There is no God, and all men are liars: and I am persuaded that in that condition I was concluded under unbelief; but, O thou merciful

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\* Daniel ix, 3.

God of Israel! how infinite is thy loving-kindness; I beseech thee, suffer me never to forget how I was then in the lion's mouth, and at the very brink of hell; and may I always remember with praises, how thou hast wonderfully kept and drawn me back with the bands of love, whilst tottering towards the horrible pit.\*

This pitiful condition was enough to subdue my natural pride, and teach me that I had no strength in myself; and blessed be the Lord, who did not suffer me to conclude hastily that all Christians are liars; but having acquired some general, though not experimental, knowledge of the grand doctrines of Christianity, I resumed my inquiry with looking more for the teaching from above, than from human fallible reason. It pleased the Lord to place me at the same time at S—, under far more blessed means than before; instead of hearing, as formerly, two sermons on a Sunday, I had here the opportunity of hearing, twice a day, the scriptures expounded by the Lord's dear and faithful servants. Upon this and private opportunities of assembling and uniting in prayer, I slowly fed for a few months, till the appointed time came, (for which I have great reason to bless the Lord) when I was at once wounded, or rather enabled to feel the wounds, bruises, and stings,

which I have long ago received from the serpent, sin, and the world, and of which, *mirabile dictu*, I was utterly insensible, till that sorrowful yet happy moment, when the Spirit of the Lord convinced me of sin; then I was indeed troubled and greatly bowed down; and not to enter into long details, I hope I may say at least, without hurt to conscience, that the thirty-eighth psalm, from the beginning to the 10th verse, was the language proceeding from the bottom of my heart; all about me was darkness,—the world appeared a wretched and detestable spectacle, and I was hateful to myself; I considered the world and myself as the causes of my ruin, and would have fled to the remotest regions of the universe, if possible, to hide myself from the wrath and displeasure of a holy, just, and offended God. One would sooner have persuaded me that fire and water will agree, than tell me that I could ever escape the torments of hell and appear before God in that miserable condition in which I saw myself. I then felt the necessity of a Saviour, Mediator, and Advocate, and though convinced that Jesus Christ was able to save to the uttermost, I could by no means be persuaded that he would ever receive such a wretched and miserable rebel. I said,—It is too late, my sins are too many, too heinous to be forgiven;—and far from presuming to approach the throne of grace with any confidence, I

\* It was premised that the intention of this paper is not to mention outward particulars.



trembling said no more but,—Lord, I fear I have destroyed myself. Whilst thus writing bitter things against myself for about a fortnight continually, the Lord stirred up some of his dear servants to comfort me by their preaching, conversation, and prayer, till, in reading the word of God, I was struck with these tender and comfortable words of Jesus, “Be not afraid, only believe.” If I am in the right, this was the time when Jesus at once rebuked the winds within my soul, and there begun to be a calm. The first time my mouth was afterwards opened in prayer, was with thanksgiving that I was not cut off from the land of the living, and that such a glorious door was opened for the chiefest of sinners to enter within the veil. Jesus Christ began to reveal himself to me marvellously from day to day; he was with me in reading the Bible, in meditation, in prayer, and in hearing sermons; in a word, I saw him in every thing,—I found myself, as it were, entirely in a new world: I was astonished, I admired, and was lost in the thoughts of the mercy, love, and glory of God, as they shine in the face of Jesus: often I was overwhelmed with love, joy, and heavenly comfort, and the lively sense I had then of my interest in Christ, and of his unspeakable love to me and to all sinners, is scarcely to be described. I was almost lifted up with spiritual pride, and

perhaps should have, in that state, forgotten what I was and still am, and neglected to ascribe all glory where it is due; but it pleased the Lord now and then to teach me, that without him I could do nothing good. My greatest delight since I have been awakened, I trust, has been to keep communion with God, and see the light of his countenance, but I have experienced that when left to myself, I am dead, and cold, and ungrateful; my mouth is sometimes stopped and my soul troubled, but blessed be God, he has, I hope, never since suffered me to decline in faith;\* in his strength I can still say to those historical evidences in the language of the Samaritans, “Now I believe, not because of your sayings, for I have heard him myself, and know that this is indeed the Christ, the Saviour of the world.” If I can examine myself aright, I find by happy experience, that in such dark moments, it is only, as it were, the Lord saying in tenderness, “Think not that you can do any good thing of yourself, I show you when I hide my face you are troubled.” By that he teaches me that his infinite love and goodness consists, not only in the cross, but also in bringing back lost and wandering sheep to his flock, in cherishing, feed-

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\* Let it be remembered, that when I venture to make an assertion of this kind, I am at the same time not insensible of my insufficiency in self-examination, and I would add almost to every sentence of this paper, “As far as I am able to search and discern my own state.”

ing, and preserving them from the malice of the world and Satan, and from the deceitfulness of their own hearts.

Such is the short sketch of the method in which it pleased the Lord to lead me unto the way of truth; and now as to my present view of the principles of Christianity, I think if I were to draw what may perhaps be called my own creed, from the little experience and knowledge which I have, by the help of God, received from his word since I was brought seriously to consider it, the sentiments would amount to the following particulars, which I shall endeavour to set down, not as laboured propositions, but as they occur to my mind in writing.

1. I believe that in the first Adam all men have sinned and lost the image of God, in which he (Adam) was created. This is what divines call natural depravity, or original sin, by which I understand that the heart of man by nature, is not only far alienated from, but an actual enemy to God; it is in bondage to sin and Satan, and naturally hiding itself from God, and drawn to the world and its sinful lusts.

2. I believe that man in himself is helpless as well as depraved; there is no way nor power in him to come back to his God, for he cannot appear with his past sins before a holy and just Being, nor can he ever keep the law perfectly.

3. I believe that in the God-head of the One God of Israel,

there are three persons, which are named in scripture by the terms Father, Son, and Holy Spirit; these three have counselled, before the foundation of the world, a way by which sinners may be reconciled to God, and in due time have accomplished it, each in their respective offices; God the Father hath ordained and declared the way of salvation; God the Son hath wrought it out, or accomplished it, by his incarnation, suffering, death, resurrection, and ascension; God the Holy Ghost applies it to the souls of sinners by his especial influence.

4. I believe that Jesus Christ, being the Son of God and God himself, as is understood in the foregoing particular, and having in the flesh fulfilled the law to perfection, his blood is perfectly sufficient to atone for the sins of all who believe in him, and his righteousness to clothe them with: he is the end of the law for righteousness to every one that believeth.

5. I believe that there is no other way whereby a sinner can be justified in the sight of God and reconciled to him, but by a true and lively faith in the person, blood, and offices of Jesus Christ, by which faith the perfect righteousness of Christ is imputed unto him; this faith is not the power of man, but must be obtained from above; nor is it granted to him for any merits of his, but by the free grace of God; and though faith is the only condition of justification, yet if

it be genuine, it cannot fail to produce a holy and consistent life; it worketh by love, purifies the heart, and overcometh the world: the sinner that possesses true faith, *lives and walks* by it, and if no holiness is perceived in him, it is a *decided* proof that the faith is *dead*.

6. I believe that it is impossible for any man to have that faith which worketh by love, and that holiness, without which no man shall see the Lord, unless he is renewed or born again by the power and influence of the Holy Ghost. The manner in which the Spirit works upon the soul, cannot be otherwise described than it has been by truth itself; (John iii. 8.) but they who experience it, know its influence, and will be in some measure able to discern, by the general conduct of others, whether the Spirit worketh upon their hearts; scripture itself warrants us, (Matt. vii. 20) and I believe that when this great work of the Spirit takes place in the heart of the sinner, he is brought under the new covenant of grace, and the promises made by Jer. xxxi. 33, and Ezek. xxxvi. 27, are actually fulfilled in him, he has the law written upon the fleshly tables of his heart, and so he is a true member of Christ the Mediator of the new covenant, who came, not to destroy the moral law, but to magnify it and make it honourable.

### ADDRESS TO THE JEWS.

I found him whom my soul loveth.

*Cant. iii. 4.*

He (Andrew) first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ; and he brought him to Jesus.—*John i. 41.*

Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth.—*John i. 45.*

I WAS often struck with the idea (though I do not venture to affirm it as an *infallible* truth) that among the various degrees in which a manifestation of true religion works upon the heart of a poor ignorant sinner, none, perhaps, is so calculated to inflame the breast with real joy, and zeal to propagate it among his benighted brethren, as a *true and effectual* discovery of Jesus, not only as the promised Messiah, but as the Saviour of sinners, charged home to the heart of the expecting, self-righteous Jew. The reason seems to be obvious; though Jesus Christ is the Redeemer of the whole world, and though *all* people, kindreds, and nations, have equal claim, and are equally received if they come to Christ by faith, yet it is of the Jew, and of him only, that “the covenants, and the service of God, and the promises,” are; and that, of him only, “as concerning the flesh, Christ came, who is God blessed for ever.” He only has been taught from his very infancy to *expect* the Messiah the Son of David; and his daily prayer has been, that “the Redeemer may come to Zion, and to them that turn from transgression in Jacob;”



but behold him now, he is dazzled at once with the faithfulness, love, mercy, and glory of God, which so brightly shine in the face of Jesus; the promises in which he trusted he sees fulfilled already; the Messiah whom he expected as a temporal deliverer, he beholds as the Lamb of God that taketh away the sins of the world, a dying Redeemer, and a life-giving Saviour; a scene infinitely more excellent, infinitely more glorious, than the splendour of a worldly king can display. Such a blessed discovery must be highly calculated to fill the Israelite at once with joy exceeding, and full of glory; with an intrepid zeal to promote the glory of his long-rejected Saviour, and with bowels of compassion over his benighted brethren according to the flesh, whom he would fain convince of their darkness and danger, inform how by the blessing of the Lord he has found him of whom Moses and the prophets did write, and thus would, by the help of God, (like Andrew in my motto) bring them to Jesus.

If this observation be true in any degree, let it be in some measure an excuse for my present attempt to address you, my dear brethren according to the flesh, however poor my abilities for it are. I hope I may say in the presence of Him who knoweth the heart, that I come, "in weakness, and in fear, and in much trembling," and that the

chief\* motives to the attempt are, my sincere desire for your eternal salvation, and a hope that our God may hear my prayer, to render it a blessing to some of your souls, for without him I can have no hope to do you any good; and may the God of our forefathers, Abraham, Isaac, and Jacob, prevent me from saying any thing but the truth in the love of it, and make it an instrument in his hand, to stir you up to search the scriptures diligently and impartially, to see whether the things I endeavour to state be so. Though this bears the name of an address, I shall make no scruple to use method, and shall endeavour to lay before you the following reasons why I have embraced the Christian religion, before I call your attention, with all the love and affection of a brother, to a candid and sincere examination of this most important subject.

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\* I say the chief, for in reality, my first motive was another consideration, which I shall not conceal from you: the truth is, the preceding account of my conversion was not originally intended to be presented to you, it was composed at the request of a dear Christian friend, who afterwards proposed its publication, in hope it may please the Lord to make it useful to some perishing soul. After deliberation and prayer for guidance, I could not well refuse the proposal. Thinking, however, perhaps some of my brethren, unacquainted with the blessed truths, might be perplexed with some terms and facts stated there, whilst others may ask for more conspicuous reasons for my conduct in embracing Christianity, I endeavour, by the help of God, to adjoin the following pages.

First, Because I found Jesus of Nazareth as the promised Messiah

Secondly, Because I found him as the promised Redeemer and Saviour of sinners.

Thirdly, Because since I was by Providence brought under the sound of the gospel, a mighty change took place in the feelings of my heart, which I am convinced, with humble confidence, cannot be wrought but by divine power, and is to me a *more* decided evidence than that of all human reason, that Christianity is the one and only true and godly religion. Before I enter into scriptural proofs which convince me that Jesus is the Messiah and Saviour, I make this one remark. Had I never been brought up a Jew in the belief of the Old Testament, never expected a Messiah, and never known a single sign previously given by God respecting his person and circumstances, and so come at once to examine the authenticity of the New Testament, I have abundant and invincible evidence of its divine revelation? and if so, every mouth must be stopped, and every human mind ought to bow to it with the deepest reverence, however repugnant it may be to its corrupt nature. The miracles which Jesus and his disciples did, his unspotted life, his sufferings, his doctrines, and a thousand other well-attested circumstances, are proofs of his divine mission, which, if I still reject, I must at the same time reject the au-

thority of the Old Testament, as having no satisfactory evidence of its authenticity. Independent, then, of the prophecies contained in the Old Testament, I am fully convinced that the New Testament is a message from God, and my reason for embracing its truths is obvious. But as you and I, my brethren, previously believe the truth of Moses and the prophets, I proceed to my proposed method, endeavouring to confine myself, as far as I can, to their own writings; and first, I found Jesus as the promised Messiah. It must be allowed, since it pleased God to predict the Messiah under certain circumstances peculiar to him, the only way to inquire whether Jesus is that Messiah, as he himself affirmed, is candidly to examine whether these predictions are indeed fulfilled in him. But as all prophecies concerning him cannot be handled in this short address, the following, I trust, may suffice, The promise made to our father Abraham, and repeated to Isaac and Jacob, "And in thy seed shall all the nations of the earth be blessed," I firmly believe, with some ancient Rabbies, relates to Messiah; that Jesus is the seed proceeding from Abraham is clear, from his well-attested genealogy given in the New Testament; that in him shall all the nations of the earth be blessed, will appear in the sequel, by proving that he is the Saviour of *all* sinners who believe in him; but if the

promise relates not to Messiah, I ask, how, then, the nations are or will be blessed in the seed of Abraham and Isaac?\*

Our father Jacob, before his departure to his heavenly Father, pointed out to his posterity, the tribe from which, and the time when, Messiah should come, (Gen. xlix. 10.) "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and to him shall the gathering of the people be." It is generally allowed by the Talmud and many Jewish commentators, that Messiah is predicted in this passage, and that the word שֵׁפֶטֶת, translated *sceptre*, means the royal sceptre of Judah;† but it is manifest that the sceptre *is* departed from Judah, as well as the law-giver from between his feet, therefore Messiah is come already. If Jesus, who according to the abovementioned ge-

\* The words, "in thy seed," are, in the original, in the singular number, וְיִבְרָכֶךָ, a single person must be understood by it. By the bye, I would observe here, once for all, (since it is very natural for a reader or examiner of an opinion contrary to his own, if he meets with any idea not so immediately conclusive to his prejudiced mind, to reject, in a measure, the whole, with an air of triumph), that I represent the *whole*, and not a part, of this address as a reason for my conduct; though for myself, I have an evidence within me of the truth I endeavour to prove.

† The concurrent testimonies of Jewish writers to this truth are to be found in the following: Talmud, Messechet Sanhedrin, Perik 1. Daff. v. and Messechet Horajoth, Perik 3. Daff. ii. in Kimchi, in R. Salomon Jarchi, in Aben Ezra, in the three Targums, in Tanchuma, in Bechai, in Cheskuni, &c.

nealogy, *is* of the tribe of Judah, is not the Messiah, I know not who else is?

We have farther more than one prophecy that Messiah is to proceed from the loins of David,\* which is to this day firmly believed by you; now the same genealogy proves Jesus Christ to be of the extraction of David, and whatever, my brethren, *you* may object to this point, as some of you have unsuccessfully endeavoured to do, it is evident that this short-intended address does not call for long-detailed controversial arguments, and I would only remind you, that our *fathers* who lived at the time Jesus was upon earth, though blindly rejecting him, made no such objection; nay, and some of them called upon him publicly, "Jesus, thou Son of David, have mercy upon me;" and when he entered Jerusalem, multitudes received him with "Hosanna to the Son of David! Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest!"

Another prophecy concerning Messiah is, that he should be born in Bethlehem of Judea. (Micah v. i.) Here I have not only evidence that Jesus was born in Bethlehem, but in the account of the evangelist Luke, we behold Divine Providence over-ruling circumstances so that the prediction might be fulfilled. (Luke ii. 1—8.)

\* 2 Sam. vii. 16. Ps. lxxxix. 3. Isa. ii. 1. Jer. xxiii. 5, 6, &c. &c.



The next prediction we shall consider is a very important one. "The Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God, ask it either in the depth or in the height above." (Isa. vii. 10.) This intimates, indeed, a sign of something loftier than the human mind can reach; but when Ahaz refused asking, hear what is the stupendous mystery which the Lord himself pronounces, "*Behold*, a virgin shall conceive and bear a Son, and shall call his name *Immanuel*:" remember the name of the Son Messiah, is **עִמָּנוּ אֵל**

which you all know signifies, "**GOD WITH US.**" Where, I ask, is *now* the charm of our fathers' apology in stoning the innocent Jesus? "The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and *because that thou, being a man, makest thyself God.*" (John x. 33.) Where the plausibility of *your* grand objection? "How can Jesus be both God and man?" Surely it is that marvellous sign which the incomprehensible God, "whose thoughts are not as our thoughts, nor his ways as our ways," condescended to give to Ahaz. Great is the mystery of godliness; — a virgin conceives and brings forth an Immanuel, "God with us!" It becomes us, my brethren, to tremble before we presume to pronounce, and even to cherish an objection against the deep incomprehensible counsels of the

infinitely wise Jehovah, for no other reason, but that the dark, benighted understanding of such poor worms as we are, is unable to account for it. But this is not the only passage in proof of this blessed truth; the same prophet delineates, in another place, the character of Messiah in language which made a very striking impression upon my mind at the very outset, to inquire after the truth of Christianity; (Isa. ix. 6.) "*For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace.*" Messiah, the child who is to be born, is **אֵל גִּבּוֹר**, "the mighty God," the plainest term which the Hebrew tongue can possibly express, a term used in Isa. x. 21, Jer. xxxii. 18, and many other passages, which all must allow to apply to none but God only: but there is the prejudice,—because *we* cannot account for the wonder of "God manifest in the flesh," I heard some endeavour to explain away the same phrase in the passage before us. Let your conscience, my brethren, answer how you can avoid the plain meaning of these two texts; as for myself, had I no other proofs from the Old Testament that Jehovah is to be the Messiah, these do satisfy me, for they are the word of the living God and cannot be altered; but the Bible is full of

this truth, and one proof more will suffice at present. The prophet Jeremiah (xxiii. 5.) speaks to this effect: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch; in his days Judah shall be saved, and Israel shall dwell safely: and this is his name."—Whose name? The Messiah's, of whom it is generally agreed the prophet here speaks. "And this is his name whereby he shall be called, יהוה צדקנו, Jehovah, or the Lord our Righteousness." The conclusion is obvious. The same prophet speaks, in the fifty-third chapter, of a person who "has no form nor comeliness, despised and rejected of men, a man of sorrow and acquainted with grief." "Surely," says he, ver. 4, "he hath borne *our* griefs, and carried *our* sorrows: he was wounded for *our* transgressions, and bruised for *our* iniquities: the chastisement of *our* peace was upon him; and with his stripes we are healed. We all like sheep have gone astray; *but the Lord has laid upon him the iniquity of us all.* He was oppressed, he was afflicted, he is brought *as a lamb to the slaughter*, and as a sheep before his shearers is dumb, so openeth he not his mouth. He was cut off from the land of the living; for the transgression of my people was he stricken. He made his grave with the wicked, and with the rich in his death; because he has done no violence, neither was

any deceit found in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul *an offering for sin*, he shall see his seed, &c. Therefore will I divide him a portion with the great, and he shall divide his spoil with the strong; because he hath poured out his soul to death, &c." The character thus described is beyond all doubt that of Messiah, as some Rabbies themselves allow; for upon whom has God laid the iniquities of us all, and who else was wounded, bruised, and poured out his soul unto death, but Messiah the Redeemer, who was to come to Zion? Now so far you all know and allow, that Jesus Christ suffered and died upon the cross, but examine the unquestionable accounts of the evangelists, and you will see every sentence in this chapter fully accomplished in the person of Jesus.

Whilst I am on this part of the subject, I shall close this head with one observation more. The prophet Daniel confirms the preceding prophecy of Isaiah, by informing us (ix. 26.) that, "After threescore and two weeks," (from a certain period) "Messiah shall be cut off, but not for himself." That Jesus was cut off at the period here foretold, has been the subject of many volumes, and is generally allowed to be satisfactorily proved by some judicious Christians; but what I would here remind you of, is, that your prejudice against a crucified Messiah is entirely

unscriptural; for besides the fifty-third chapter of Isaiah, we are told in most explicit terms, that "Messiah *shall* be cut off."\* Such, my brethren, and *many* more than these, are the proofs out of Moses and the prophets that Jesus *is* the promised Messiah, and my conscience tells me, that if I *now* reject the Messiahship of Jesus of Nazareth, I resist the clearest oracles and revelations of God, and must as well reject *any one* that ever may assume the character.

2. Jesus is the promised Redeemer and Saviour.

I am often struck with astonishment at my darkness when a Jew outwardly, and at the darkness which, alas! still reigns in you, in altogether losing sight of that Redeemer which the Lord hath promised to send to Zion,—of that salvation which is the grand subject of all the prophets,—of that new covenant which the Lord has promised to make in the

latter days with his people,—of the promised pardon of sins, and upon what grounds we can obtain it;—I say, in entirely losing sight of all these gracious blessings, and setting all your hopes upon a temporal deliverer.

The root and cause of this delusion is, that man by nature relishes more carnal and temporal, than spiritual and eternal, things; and whilst your minds are taken up with the grandeur of a worldly king, you forget, all the time, that the abovementioned spiritual blessings are, according to scripture, to be conveyed through the medium of Messiah. That he was to be a Redeemer and a Sacrifice for sin; or, in other words, one who saves his people from their sin, was, in a measure, already hinted in the preceding particular. We have seen that Messiah is called "Jehovah our Righteousness;" and how? He takes away our sins and imparts unto us his unspotted righteousness. We have also seen that "He was wounded for *our* transgressions, and bruised for *our* iniquities." "We all like sheep are gone astray," that is, we have departed from God by our sins; but "the Lord hath laid upon him the iniquity of us all." How? "He was brought as a lamb to the slaughter; he was cut off from the land of the living; he hath poured out his soul unto death:"—and for whom? "For the transgression of God's people." "He was cut off, and not for himself,"

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\* From the same prophecy I draw, also, an invincible inference that Messiah is come already, for in the 25th verse the beginning of these seventy weeks is expressly said to be, "at the going forth of a commandment to build and to restore Jerusalem: now, in the largest sense of the seventy weeks, it is generally computed prophetically a year for a day, which makes 490 years after the commandment for the building of the city, and that was the time of the Messiah's coming. Now whether the decree of Cyrus, (2 Chron. xxxiv. 22, 23,) or that of Darius, (Ezra vi.) or that of Artaxerxes, (Ezra vii.) be here intimated by the prophet, it is evident that it is above 2000 years since they were all made, and therefore the time of Messiah's coming has been expired above 1700 years, at least.



but for sinners. If language can at all convey an idea, I see no other conclusion from the passages just quoted, than that Messiah is also the Redeemer and Saviour of sinners. But such applications are directly attributed to Messiah in the Old Testament; Isaiah prophecies, that "a Redeemer shall come to Zion, and to them that turn from iniquity in Jacob; for this is my covenant with them, saith the Lord." (Isa. lix. 20, 21.)\* Now the new covenant which the Lord hath made with his people, as described by Jeremiah, is, that "he will forgive their iniquities, and remember their sins no more." (Jer. xxxi. 34.) The Messiah, therefore, is to be a Redeemer, through whom the sins of the people shall be forgiven, and their sins remembered no more; or, in other words, one who saves his people from their sin. In another place the prophet thus describes the Messiah, "Who is he that cometh from Edom, with dyed garments from Bozrah?" "I that speak in righteousness, *mighty to save.*" (Isa. lxiii. 1.) I leave the conclusion to the reader. Quotations without number might be brought forward to prove this point; but, not to detain you, my brethren, I must recal to your mind that I have proved, in the former part of this address, Messiah

to be "God with us;"—"the mighty God;"—"Jehovah our Righteousness;" and would it not be an unnecessary task to lay before a Jew scripture quotations that *Jehovah* is called the Redeemer and Saviour of sinners? Surely every page of the Bible bespeaks its truth.

Before I close this particular, I cannot help observing, once more, that as the character, qualities, and offices of Messiah are also set forth in the Old Testament by types and figures, his character as Redeemer was most explicitly indicated to Israel, in the institution of *sacrifices*. If the question is put, What was the end of this temporary institution? the answer must be, either to atone for sin, or to represent to the people of Israel, some nobler blood which is *sufficient* to atone for the sins of the world; for that without blood there is no remission of sin, is plainly revealed. "For the life of the flesh is in the blood; and I have given it to you upon the altar, to make atonement for your souls; for *it is the BLOOD that maketh an atonement for souls.*" (Lev. xvii. 2.) Now, leaving out the voice of common sense, that it was "impossible the blood of bulls and goats should take away sin." I ask, if sacrifices were *in themselves* an atonement for sin, where is your and my hope of forgiveness since they have ceased? and why have they ceased, since blood *must* be shed for remission of sin? The

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\* You all allow that this prediction relates to Messiah, and you repeat even the same daily in your prayers, in daily expectation that he may come. Alas! deluded expectation!

former, therefore, of the above-mentioned alternatives falls immediately to the ground,\* but the truth of the latter remains unshaken. The same Jesus, the Son of God, who was foretold by Isaiah and Daniel to be offered up for our sins, was before represented by Moses under the figure of sacrifices; and since he offered himself once for all, without spot, unto God, the figure vanished and ceased for ever. Such are some of the scripture proofs that Jesus Christ is also the promised Redeemer and Saviour. But these, my brethren, are not the only considerations which led me to embrace him as *my* Redeemer and *my* Saviour; the motive to this must proceed more from the *heart* than the head. With shame I must, however, confess, that when under Judaism, the question, "What shall I do to be saved from my sins," never seriously entered my heart; the reason was, because I felt no *need* of a Saviour, my hope was founded upon self-righteousness, and a false notion of the mercy of God. It was the New Testament (which I consider as only a more conspicuous explanation of the Old) that pronounced me not only a guilty, but a helpless,

sinner. It was, I say, in reading *that* blessed book that I was brought to see, I trust by the help of God, the fallacy of being justified in the sight of a holy and just God, in a state of nature, that is, in the state of sin. The obstacles which lay in my way to God without Christ, I shall not conceal from you, as they are, in fact, the *most important* of my reasons for embracing Christianity. I am conscious that the law which God has given us as a rule of our lives, I have often broken, and therefore incurred its *curse*; being farther conscious that the commandment must be done with a pure heart, not mingled with sin, since we have to do with a God whose eyes are purer than to behold iniquity, I am forced to conclude, that no child of Adam ever can keep the law *perfectly*. The wise man conceived man's inability for it unquestionable, "Who can say, I have made my heart clean; I am pure from sin?" (Prov. xx. 9.) Again, the law must be observed from beginning to end, and if one only, and the least commandment is violated, we are as liable to the curse of the law, as if we had broken the whole; for, "Cursed is he that continueth not to do all things which are written in the book of the law, to do them." (Deut. xxvii. 26.) Will any of *you*, then, venture to say that you can keep the law perfectly and continually? No; "There is no righteous man that does good and sinneth not."

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\* Your common answer is, "After sacrifices have ceased, repentance is the ground of your forgiveness." But there arises another question, namely, if repentance is effectual for remission of sin, why have sacrifices ever been instituted? and again, revelation teaches the contrary, "It is the blood that maketh atonement for the soul."

You will have observed, in the account of my conversion, that I believe man to be naturally corrupted, and unable to do good in his own strength; and this I believe both on scriptural and experimental ground. You all know that God created Adam in his own likeness and image; you know, also, that he sinned, and therefore must have lost the image of God, for sin and holiness are infinitely opposite. Now let us hear what the scripture says concerning his posterity, (Gen. v. 1,) "In the day that God created Adam, *in the likeness of God created he him,*" (ver. 3.) "And Adam lived an hundred and thirty years, and begat a son *in his own likeness, after his own image.*" Remember, then, that his posterity is not in the likeness of God, but of Adam, whom we have proved to be fallen and sinful. The language of Job is to the same effect, "Who can bring forth a clean thing from an unclean?" The Psalmist complaineth before God, "Behold I was shapen in iniquity, and in sin did my mother conceive me." This truth is farther confirmed to my mind by what I see in the world, in the history which you and I believe to be sacred, and in profane history abundantly. The world, ever since the fall, was, and is, and will be, in a state of nature, full of workers of iniquity. Above all, I am convinced of it by sad experience, and as I find among the writings of one of our brethren

according to the flesh, a transcript, as it were, of my experience on this point, I shall cite his own words, to which, I hope, I can say with all my heart, "Amen." Nay, I cherish a pleasing persuasion, that if you endeavour to ponder them without prejudice, the truth contained in them cannot be far from you. "I was," says this holy man, "alive without the law once, but when the commandment came, sin revived, and I died; and the commandment which was ordained to life, I found to be unto death; for sin taking occasion by the commandment, deceived me, and by it slew me: wherefore the law is holy, and the commandment holy, just, and good. Was, then, that which is good made death unto me? God forbid! But sin, that it might appear sin working death in me by that which is good, that sin by the commandment might become exceeding sinful; for we know that the law is spiritual, but I am carnal, sold under sin, *for that which I do, I allow not; but what I would, that do I not; but what I hate, that do I.* If, then, I do that which I would not, I consent unto the law that it is good; now, then it is no more I that do it, but *sin that dwelleth in me;* for I know that in me (that is, in my flesh) dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not; *for the good which I would, I do not, but the evil which I*



would not, that I do; now, if I do that I would not, it is no more I that do it, but *sin that dwelleth in me*. I find, then, a law that, when I would do good, evil is present with me; for I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ my Lord." (Rom. vii. 9—25.) Thus the law, in itself holy, just, and good, and sin dwelling in me, bring me in guilty unto death, even unto death eternal; it requireth its due, it hath pronounced me under a curse, and the Lord, who is infinite in justice as well as in holiness, and whose words shall remain for ever, though heaven and earth pass away, speaks them by Ezekiel (xxxiii. 13), "When I shall say to the righteous that he shall live, *if he trust to his own righteousness and committeth iniquity*, all his righteousness shall *not* be remembered; but for his iniquity which he hath committed *he shall surely die for it*." Die eternally, for that death which is vulgarly expressed for the separation of soul from the body, is common to all. In such plain declarations of divine revelation, and a thorough conviction that I have sinned and broken the law of God times without number, I be-

hold myself under the just wrath of the Almighty, and liable to everlasting punishment, and so feel the want of a satisfactory atonement to be made for my sin, or, in other words, of a Saviour. The infinite mercy of God, which is the argument of all self-deceived sinners, I trust I do not depreciate for a moment; one attribute of the Almighty can by no means destroy another, and in the salvation of a sinner justice must be satisfied, while mercy and love are exercised. The sum of this particular is this; conscious of the lost condition of my soul, sensible of my utter inability to recover it, and having set before me in the Old Testament, by predictions, promises, types, and figures,\* one who is to be the Messiah as well as a Saviour of sinners, and convinced that they *all* centre in the person of Jesus, and are in him yea and amen, I embrace him, I trust in him with all my heart as *my* Redeemer and *my* Saviour.

3. Since by divine and gracious Providence I was brought under the joyful sound of the gospel, I experienced a change,

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\* Let the reader remember that the predictions, promises, and figures, mentioned in these pages, form a very small part of that number which convince me that Jesus is the sum and substance of Moses and the prophets. It would, indeed, be premature to mention here all. But the truth is, he is to be seen in every page of the Old Testament, not to natural eyes, but to those which the Lord has uncovered; David therefore prays, **גְּלֵעֵינִי**, "Uncover mine eyes, that I may behold wondrous things out of thy law."

in all my views, desires, enjoyments, and hopes, which is to me a decided evidence that Christianity is the religion of the true God who created heaven and earth.

Here I am not unaware of the difficulty which lies in my way to draw a picture of my inward experience, and as I dare not, I do not presume to promise an accurate one. I have assured you already, that my sincere prayer to God is, to prevent me from asserting any thing but truth, and so far my conscience remaineth unhurt; but if still liable to the censure of man, in being what some, perhaps, may be pleased to call my own panegyrist, I commit, also, this to him who alone knows the motives and feelings of every heart, and to whom be all the glory for all his unspeakable mercies.

The present Jewish religion kept me ignorant of my God and of myself; nor was it so with me only, alas! truth constrains me to say, it is so with you all. Perhaps the most of God's attributes may be said to centre, in *infinite holiness*, and to *this*, my brethren, (however harsh it may sound to you) if not *professedly*, doubtless *experimentally*, you are entire strangers. How did sin, which is so infinitely hateful in the eyes of a holy being, appear in mine eyes! Many, indeed, are the things upon which I am now enabled to look with reverence, whilst *then* I slighted and perhaps scorned them; and many I once beheld with

indifference, if not with pleasure, which now I consider as gross and hateful sins. The irreverence and neglect of my Jewish prayers are enough to distress me, whenever I call them to mind; and your conduct in the synagogue, which you call the house of God and the house of prayer, is but too well known to be described here. True, you profess to believe the spirituality of God and his omnipresence, especially in the place where his name is recorded; but I ask you seriously, are you ever impressed with that blessed truth, and is your practice accordingly? I boldly answer, no; and the reason is, because the truth is not rooted in your hearts, nor was it in mine; I had not been brought under the dispensation of the new covenant of which Jeremiah and Ezekiel so beautifully speak; the law was not in the inward parts of my heart, and the Spirit of God was not within me, and therefore I could not and did not worship God aright.

As no knowledge of divine justice can be possessed by any one who cherishes hopes of forgiveness without paying, or one having paid for him, the due punishment for the breach of the holy law, surely as a Jew outwardly I could have no idea of it. Nay, my brethren, truth leads me to conclude, that whosoever looks for the salvation of his sinful soul to any other method than that which God himself has graciously given us, namely, through the

promised Redeemer Jesus Christ, does actually rob the Almighty of one of his attributes, his infinite justice. But where is the mercy of God? you will ask, and perhaps with an air of triumph, too: let it not seem to you a paradox, when I must farther tell you, that a Jew can have no *real* knowledge of the mercy and love of God, as long as he rejects Jesus Christ: it is in giving his only begotten Son to be a sacrifice for us, his rebels, that the infinite love and mercy of God shine in all their brightness; and to say that the Almighty displays his mercy in pardoning sinners *without* an atonement, is nothing but destroying one of his divine attributes and depreciating others, and so "darkening counsel by words without knowledge."

Farther, I had, under Judaism, no knowledge of myself. Scripture warrants the assertion, that "a child of Adam" is but another word for "a sinner," but as such I never knew myself experimentally; like all of you, I have in my prayers confessed myself a sinner, whilst the secret language of my heart was, I am as good, as just, as kind, and perhaps more humble, than any of those with whom, at least, I associated; the pride, deceitfulness, and wickedness of the heart were so entirely hid from me, that I had scarcely any real thought even of repentance. I flattered myself to live near my God, when, in fact, I wandered

very far from him,—to serve him, when I rebelled against him,—to honour him, when I blasphemed him,—to love him, when I was at enmity against him,—to worship him, when, alas! I mocked him. As to my desires, enjoyments, and hopes, let it suffice to remark, that they were totally directed to, and centered in, the riches, honour, and pleasures of this world. The danger and misery of *such* a life, need not be illustrated to any who believe that we shall one day give an account, before the judgment-seat of God, of what we have done in the body. But all glory be to God, it is now, I humbly trust, not so with me. I would refer the reader to the latter part of the account of my conversion, and beseech him to remember, that I presume not to boast of a thorough knowledge of God or myself; far be such a thought from me: "Who can by searching find out God?" and "The heart of man is deceitful above all things, and desperately wicked; who can know it?" Nor do I boast of a particular measure of grace;—how can I, in the face of the many infirmities which I have reason to bewail? Yet, to declare the mercy of the Lord, my heart and conscience testify, that since I was favoured with some little knowledge of the gospel, I experience new manifestations of the awful majesty and holiness of God, as well as the odiousness and misery of sin; and especially the danger to which my sins have



exposed me, and the remedy which the blessed God has provided for me. I trust the Spirit of the Lord has implanted in my soul some thirst after his righteousness, so that I may say with humble confidence, "The desire of my heart is to have God, and him only, for my everlasting portion, to love and serve him, and him only." Thanks be to God, I know now of such enjoyments, to which I was ever a stranger, and which the world can neither give nor take away;—enjoyment of communion with God in public, social and private prayer,—enjoyments of reading and meditating upon the blessed tidings of the gospel,—enjoyment in conversation with the children of God, (I mean my Christian friends and brethren.)\* My hopes, I very humbly trust, are set upon "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for all those who are the children of God by faith in Jesus Christ."

No, my brethren, it is not my own heart, I am conscious, that has at once changed *itself*, since I experience *still* its wickedness and deceitfulness, in striving for its natural mastery; I mean its natural corruption strives to get its vent, and were it not for the grace of God, it

must every moment return to its former evil habits. I am farther convinced it is not the work of other men; for whatever external changes and views of mind may be effected by human exertions, one thing is sure, no man can work effectually upon the *heart* of another, no human strength can implant new desires and affections. But one of my Jewish brethren (whom I have now the happiness to see bow his knees to the Lord Jesus his Redeemer, though before an open blasphemer) once told me, to my great astonishment, this is the work of Satan. My answer was, "You know when Satan lays his destructive hand upon a poor creature, it is not to remove him one step from the world and sin; his great object is, to lead us from the way of life to the broad road of destruction. If Satan would, or rather could, have me for his booty, I am quite sure he could have no greater hold of me than in my state when a Jew. What will he have more than a creature indifferent about his eternal condition, and going on in the path of sin? which was exactly my Jewish character. No, the above description of the present state of my soul, which, I trust, has not been hypocritical, is not at all the work of the adversary of God and man; and since it is neither of myself, nor of other men, I have the greatest reason possible to conclude, it is the will of God and his gracious providence that has led me to

\* The Christians with whom I have occasion to associate, both in conversation and in private assemblies to pray to the God of Abraham, Isaac, and Jacob, bear such marks of holiness on their foreheads; and their works, manner of worship, and spirit of supplication, are such as form part of my evidence of the truth of Christianity.

this happy way, for it is his own and that of his chosen servants.

Having thus, my dear brethren, endeavoured to lay before you my reasons for embracing the Christian, or, as I may rather call it, the Jewish religion in its perfection, I cannot but tell you that I not only heartily rejoice in what the Lord has done for *me*, but it is the sincere desire of my heart and fervent prayer to our God, that he may also open *your* eyes, and teach you the truth as it is in Jesus. May I not, then, exhort and entreat you, with brotherly affection, to search diligently whether these things be so? May I not remind you that your very vehement resistance even to listen to what is spoken or written to you, if only the name of Jesus is mentioned, *may*, at least as I am firmly persuaded, *does*, proceed from that prejudice and inveterate hatred, which was so deeply impressed upon your infant minds. I ask you very seriously, (let your conscience answer) have you *ever* earnestly considered that most important subject? if not, you can give no reason why. Will you venture to affirm that our forefathers, as well as you, are so entirely infallible in rejecting Jesus Christ? Have they been, or are you, more than fallible creatures? O! my brethren, remember our forefathers in the wilderness; they rejected Moses and the oracles of God committed to him, after all the deliverances and miracles which were wrought for them and in

their sight. Our fathers have rejected and killed those prophets whom you and I know to have been sent from God, and certainly it is not so utterly impossible that they have blindly and ignorantly rejected the true Messiah, that it should not be worth your while and attention to inquire into it. No, dear brethren, it is your bounden duty to search the scriptures, and candidly to compare the predictions and promises of the Old, with the history of the New Testament. The matter is not trivial. If Jesus is the promised Messiah and Redeemer, then your misery and danger in not receiving him, is obvious enough; but your condemnation for that obstinate refusal to inquire into its truth, and wilfully shutting your ears against those who, from love to your souls desire to awaken you from the sleep of death, must surely be increased beyond measure.

I am well aware that the very circumstance of being your brother will tend to increase so much the more, your prejudice against these few pages; but I beseech you, let not this be your stumbling-block; think not that I persuade you to embrace Christianity because I have done the same; believe me, it is simply because I am convinced it is the religion of the Old Testament, and without it you can have no hope of salvation. Think not that Jesus Christ came to destroy your religion, nay, he came to establish it.

He has declared that he came to seek the lost sheep of Israel; that salvation is of the Jews. Is your stumbling-block because it is now also the religion of the Gentiles? Then do you stumble against your very scriptures, against the word of God,\* for they declare that the Gentiles *shall* seek to the ensign which shall be set up unto the people, and that ensign was to be the root of Jesse, even the Messiah the Son of David, and that the earth *shall* be full of the knowledge of the Lord, as the waters cover the sea. Nor am I insensible of the hasty and confident judgment which most of you, perhaps, will be apt to pass upon me. Perhaps it will be to this effect,—This fellow is a downright hypocrite, he is become a Christian for the sake of temporal advantages. Whatever you may venture to say, I pray that God may forgive you; and consider it still my duty to tell you, in the presence of him before whom I shall have to give an account of these very words, that if, as you may imagine, for the sake of worldly advantage I turned from the Jewish to the Christian religion, then am I indeed of all, the most miserable, the most wretched: but if, as stated already, I have scriptural proofs, and above all, an evidence in my heart which testifies that Jesus is indeed the Messiah, the Son of the living God, the Lord both of Jews and Gentiles, I am forced to cry out, with the Psalmist,

“Come and taste that the Lord is gracious!” “Come and see him of whom Moses and the prophets have spoken, Jesus of Nazareth” “To the law and to the testimony;” there seek Jesus Christ and you will find him: he is not only the subject of the New Testament, but of the Old before; the New is but an accurate fulfilment of the Old, and instead of asking yourselves Balaam’s question, “Has he said, and shall he not perform it? or, has he spoken, and shall he not make it good?” it becomes you to ask yourselves, rather, “Has he said and performed it, and shall we not believe and receive it, because it may not, perhaps, agree with our natural corrupt dispositions?” May the Lord God of Abraham, Isaac, and Jacob, give you a heart to seek the truth with prayer and supplication! May he have mercy upon you and hasten your restoration! Amen.

#### HEBREW NEW TESTAMENT.

##### ADDRESS TO CHRISTIANS

*On the Importance of presenting to the JEWS, the NEW TESTAMENT in the pure BIBLICAL HEBREW.*

It must be obvious to every devout reflecting mind, that the JEWS, the ancient people of God, have an imperious claim upon the regard, sympathy, and exertions of CHRISTIANS.

The JEWS have been the repository, the conservators, as it were, of the oracles of the MOST HIGHEST. They have been the recorders of the doctrines and duties of our most holy religion, the stewards of

\* Isa. ii. 9, 10. lix. 6—23. lx. 3—5.



the ancient mysteries of the everlasting gospel. In them, in the person of the illustrious Abraham, was constituted the covenant of GOD in CHRIST, in the privileges of which we Gentiles now rejoice, and in which, through the medium of the Jewish nation, at this moment, we congratulate the world on the evident approach of the day, when "all families of the earth shall be blessed."

How great are our obligations to these people! What do we owe them for their faithful preservation of the word of truth! Let it be our earnest prayer, our faithful endeavour, that the time of their restoration may soon arrive. Oh, that the blindness which hath happened to Israel, may ere long be removed! Oh, that they may be now convinced that God, who at sundry times, and in diverse manners spake in times past unto the fathers, by the prophets, hath in these last days spoken unto them by his Son; that the same JESUS, whom they crucified, is LORD and Christ, the true MESSIAH, the SAVIOUR OF THE WORLD.

Surely it becomes Christians to enquire, what have we done to effect this important object? Have we endeavoured that the Jew should be enabled to read, in his own tongue, wherein he was born, the wonderful works of GOD in CHRIST JESUS?

While great exertions have been made for the translation of the holy scriptures into various languages, it is strange and unaccountable that the very

nation of the Jews, to whom the whole world is indebted for the Old Testament, have never yet been presented with the New Testament in their own vernacular Hebrew.

This circumstance so forcibly struck the mind of the late Rev. Dr. Claudius Buchanan, that, in his address to the members of the Society, he exclaimed with his pathetic energy,—

*"It is with surprise I learn, that as yet you have not obtained a version of the New Testament in the Hebrew language, for the use of the Jews. It is surely the very first duty of your Society, to execute this translation. You are beginning to work without instruments. How can you find fault with a Jew for not believing the New Testament, if he has never seen it? It is not to be expected that he will respect a version in English: but give him the New Testament, in the language of the Old Testament, in the imposing forms of the primeval Hebrew, the character which he is accustomed to venerate and admire; and then you do justice to his weakness, and may overcome his prejudice."*

*"How strange it appears, that during a period of eighteen hundred years, the Christians should never have given the Jews the New Testament in their own language! By a kind of insatiation, they have reprobated the unbelief of the Jews, and have never, at the same time, told them what they ought to believe."*

The importance of these observations is confirmed by the following matters of fact. Some years ago, one of the Jews translated the New Testament into Hebrew for the purpose of confuting it. But, behold the providence of God! The translator became himself a convert to Christianity. His own work subdued his unbelief, and he lived and died in the faith of Christ. It is a common superstition among the vulgar in that place, that, if any Jew will write the whole of the New Testament with his own hand, he will become a Christian.

This event occurred in the south of India: but a conversion no less remarkable took place, some time afterwards in the north. Jacob Levi, a Jew from Smyrna, travelled overland to Calcutta, and heard the gospel from one of the Lutheran preachers, belonging to the Society for promoting Christian knowledge; and became a convert to the truth. He delivered a testimony to the Jews, Hindoos, Mahomedans, and Christians; for he was acquainted with various languages, and spoke eloquently, like Apollos. But his course was short, he was ordained (like many witnesses of the Christian faith) to shine but for a moment. These solitary instances of the power of the gospel seem to occur in almost every nation, previous to the general illumination. This conversion of Jacob Levi is recorded in the proceedings of the Society in Bartlett's Buildings, London.

CHRISTIANS! These and many similar instances, are imperious calls for our exertions; nor do they leave the duty indeterminate.

As the man of Macedonia addressed St. Paul, "Come over and help us;" so does the whole nation of the Jews address us, Give us the NEW TESTAMENT in our own Biblical Hebrew. How shall we hear without a preacher? How shall we read without such a record? How shall we understand the doctrine of CHRIST without an opportunity granted us of reading his life and the writings of his apostles?

The Hebrew tract of this Society entitled דבורה, Deborah, written by an English lady, the late Mrs. Fry, was presented by Dr. Naudi, of Malta, to Mr. Murtheim, a wealthy Jew, a merchant of Tripoli. By reading this and other tracts, he was induced to search the scriptures. He has decidedly embraced Christianity, and at this time is a diligent and laborious missionary on the coast of Barbary. This gentleman has a general knowledge of the Hebrew, Arabic, modern Greek, and several other languages, and is well qualified for extensive usefulness amongst his Jewish brethren.

Are these things so? Then what enlarged success may we not, by the divine blessing, expect from the perusal of the sacred writings! With what force, what interest, what obligation, doth the argument ap-

peal to us, Give the JEWS the NEW TESTAMENT in the pure Biblical Hebrew.

CHRISTIANS! Pause and reflect upon your obligations to the Jewish nation. To them you are indebted, under GOD, for the preservation of the ancient sacred writings. They were led captive, pillaged, slain by the sword, pestilence, famine, their city and temple were burnt with fire, they have been scattered in all nations, but they have never lost the word of GOD. To them you are indebted for your knowledge of your Creator, the fall of man, the first enlivening promise of the seed of the woman, and of the covenant of GOD in CHRIST JESUS.

How often has your spirit been refreshed and edified by the inspired compositions of their ancestors?

The Psalms of the son of Jesse have animated you with sublime specimens of hallowed devotion.

Their holy men of old, moved by the HOLY GHOST, have confirmed your faith in the sufferings of CHRIST and the glory of his resurrection.

In the consecrated records of their prophets, you have traced in the joy of faith, their antecedent triumphs in him, who as a child was born, as a son was given, and whose name is the mighty GOD, Immanuel, God with us, the LORD OUR RIGHTEOUSNESS.

All these exceeding great and precious promises have been transmitted to us Chris-

tians, through the medium of the Hebrew scriptures.

To you, then, O CHRISTIANS! now devolves the duty, the honour, the privilege, of transmitting to the Jews in their own native Hebrew, the tidings of the coming of the Just One.

Let them read in their own vernacular dialect, "the record which God hath given of his Son." Enable them to discern, not as in a glass, darkly, but face to face, the fulfilment of their own prophecies. Let them ascertain the identities of the type and the antitype, the analogies of prediction and history. Exhibit to them, by this means, that the history of the New Testament is the interpreter of the prophecies of the Old.

Let us charitably hope that they may be induced to compare the two Hebrew Testaments together, and that conviction may be produced by their evident accordance. Through the divine blessing, they will be convinced that we CHRISTIANS revere the same oracles, confess the obligation of the same divine law, and rejoice in the spiritual accomplishment of their ceremonial prefigurations. Explain to them that the lamb daily offered in the morning and evening sacrifice, was the type of the same Saviour whom we now worship, even the Lamb of God, who taketh away the sin of the world.

Let the distribution of the Hebrew Testament go forth with the prayers of all true



Christians; then may we hope, that the JEWS will see that Jehovah is with us of a truth. Their perusal of the life, the doctrines, the precepts, the dying compassion, the glorious resurrection, and ascension of the Redeemer of the world, will constrain them to exclaim, This JESUS whom we crucified, is LORD and CHRIST. He is THE TRUE MESSIAH. We will be glad and rejoice in his salvation; and let all the house of Israel know assuredly that we do now confess that JESUS CHRIST is LORD to the glory of GOD THE FATHER. Such are the blessings which may humbly be expected from the printing and circulation of the HEBREW NEW TESTAMENT.

*Donations and Subscriptions for the above purpose may be paid to—*

MESSRS. HOARES, *Fleet Street*,  
 REV. BASIL WOODD, *Paddington Green*,  
 REV. C. S. HAWTREY, *at the Episcopal Jews' Chapel*,  
 REV. D. RUELL, *Chapman Street, Pentonville, or*  
 MR. A. GREAVES, *London Society House*.

*The price of the Hebrew New Testament to Subscribers is £2. 2s.; for the purchase of the Jews it will be considerably reduced.*

#### EIGHTH ANNIVERSARY OF THE

*London Society for promoting Christianity amongst the Jews.*

IN consequence of the Hon. and Rev. Gerard Noel having been prevented by family affliction from fulfilling his engage-

ment, the first Anniversary Sermon was preached on Thursday Evening, May the 2nd, at St Bride's Church, Fleet Street, by the Rev. Legh Richmond, M. A. Rector of Turvey, Bedfordshire, from the latter part of the 28th verse of the eleventh chapter of St. Paul's Epistle to the Romans. The second sermon was preached by the Rev. Daniel Wilson, M. A. on the following morning, May the 3rd, at the Parish Church of St. Anne's, Soho, from the 25th, 26th, and 27th verses of the same chapter.

The Anniversary Meeting was afterwards held at the Freemasons' Tavern.

The Chair was taken at two o'clock by Sir Thomas Baring, Bart. M. P. President of the Society, who opened the business of the day. A long and interesting Report of the proceedings of the past year was then read by the Secretaries to a very crowded audience, in the course of which it was announced, that the translation of the four gospels into pure Biblical Hebrew had been completed at the Society's press, and was now ready for circulation amongst the Jews in every part of the world. The Report also stated that the current revenue of the past year had been found adequate to the expenditure, in which there had been a retrenchment to the amount of £1700. Some other pleasing facts were also recorded, for which we refer our readers to the Report itself, which will shortly appear.

On the motion of the Right Hon. Lord Calthorpe, seconded by the Hon. and Right Rev. the Lord Bishop of Gloucester, it was resolved that the Report should be received and printed under the direction of the Committee.

It having been announced by his Lordship to the Meeting, in the conclusion of his speech, that there were three Jews present, who were desirous of giving some account of their conversion from Judaism to Christianity, they were now introduced. Two of them were respectable young men who were educated as Rabbies, the one in Poland, the other in Germany. A lively attention was excited, while they related, in a manner which impressed every heart with a conviction of their sincerity, the providential occurrences which had led them, under the guidance of the Holy Spirit, to cast away their former prejudices, and cordially to acknowledge Jesus of Nazareth to be the Son of God, and the Messiah promised to their fathers. They stated, that having made a public profession of their faith in baptism, they were preparing themselves for the work of the ministry: and all hearts were gladdened, while they expressed a fervent desire that they may be enabled, by the grace of God, to become missionaries to their brethren, "to preach the faith which once they destroyed." The third Jew who came forward to address the meeting, was a man

of venerable and interesting appearance, with a long beard and flowing locks, and a countenance strongly indicative of humility and benevolence. He is a native of Poland. Having travelled to this country some months ago for the purposes of traffic, he was also providentially brought under Christian instruction, which was blessed to his conviction; in consequence of this, at his own earnest request, he was admitted to baptism. Being about to return to his own country, where he has a wife and children, he has expressed an anxious wish to be entrusted with some copies of the Hebrew gospels to distribute amongst his countrymen. Although unable to speak much English he made an affecting profession of his faith in the Lord Jesus Christ, as the Messiah and the Saviour of sinners, and concluded his short address, delivered with tears, by solemnly imploring, with uplifted hands, from the God of Abraham, a benediction upon the Meeting and the great work in which the Society is engaged.

It was intended that the remaining resolutions to be proposed to the Meeting, should have been moved and seconded by various gentlemen who had kindly engaged to give their services for this purpose. When, however, the three converted Israelites had finished their narratives, the day was found to be so far advanced, that it was determined to shorten



the rest of the proceedings, by putting all the motions into one.

The adoption of all the following resolutions was therefore moved by the Rev. William Cunningham, M. A. Vicar of Harrow, who addressed the Meeting in a strain of argument and eloquence that was deeply impressive.

Robert Grant, Esq. rose to second the motion. We are happy to be able to present our readers with the substance of his masterly speech, as it contains a satisfactory reply to some popular objections which have been made to our undertaking.

“Sir Thomas Baring,

“It has fallen to my lot to second the resolutions collectively proposed by my Rev. friend; I do so, however, with the exception of one of them which partly refers to myself. Nor can I help being sensible that, if the mover of those resolutions deemed himself, from the lateness of the hour, under the strongest obligations to consult the exhausted attention of the audience, much more must I who follow him, be bound by the same rule. After what has been said, indeed, on this occasion, — after the copious exposition made in the Report, — after the living commentaries on that Report, that have appeared in the persons of the converts who addressed you with such effect, — I can have little claim to occupy your time. Still less can I be entitled to do so, considering the speech of the mover of the

resolutions; since, whatever of interest might yet be wanting to the occasion, whatever of fulness to the complete exhibition of the subject, has been well supplied by that Reverend person. At the same time, I shall hope to be forgiven, if I so far indulge my own feelings, as to suspend for a few minutes the vote on this question, while I offer my sincere congratulations to the Society, on the number and respectability of the present attendance. I trust, Sir, that we may consider such an attendance as an auspicious omen. I trust we may regard it as a pledge that, the more the Society is known, the more it will be patronized; that, in proportion as its objects are understood and its principles appreciated, in that proportion its proceedings will be approved, and its progress promoted.

“I am, indeed, aware that objections have been urged against the Society, and perhaps those objections were such as might not unnaturally occur to a superficial observer. It has been said, that the whole principle on which we are constituted is wild, and chimerical, and visionary; — that the very basis of our system is something unsound, and romantic, and strange; — that we proceed on rash, arbitrary, enthusiastic interpretations of certain particular and very mysterious parts of prophecy; — that we are acting under violent and fantastic impressions of I know not what mighty revolutions about to



take place in the course of the world;—that, caught by these extravagant notions, we have cast away the sober maxims of sane reason, and have abandoned ourselves to delusions, which at the best are pitiable, and at the worst may be pernicious. Now, Sir, if there be any truth in these charges,—if it be true that, in our zeal for the interests of the dispersed and despised people of the Jews, we have overstepped the boundaries of the strictest and straitest prudence,—if our solicitude for the welfare of that unhappy race has been a little over-eager,—if our efforts in their behalf have been somewhat immoderate,—if our hopes in their favour have been somewhat sanguine,—at least that cool, cautious, calculating objector may comfort himself with reflecting (provided, indeed, such a reflection can afford him any comfort) that Christian Europe has but few sins of this nature to repent of. Let him remember that, for fifteen hundred years, a great part of that people, driven from their homes, have been thrown upon the mercy of the nations of Christendom; and what has been their portion? Contempt,—hatred,—persecution,—proscription,—massacre.—Millions of them have been murdered in cool blood, on imputations the most abominably false and scandalous.—Millions more have been subjected to oppression and injustice under every possible variety of form.—They have been reviled—

they have been plundered—they have been hunted to the lone places of Society, and treated as the very outcasts and refuse of mankind.—Too often they have been driven by their situation, to a dreadful familiarity with the most base and corrupt vices, and then, on account of these very vices, they have been branded with tenfold scorn.—Such has been the charter conferred on the Jewish race by the countries of Europe!—Such have been our tender mercies towards the chosen nation of the Most High!—Such has been our benevolence to that ancient people:—a people, venerable on account of their primeval and uncorrupted descent,—venerable for the near relationship to which they were admitted with their Creator,—venerable as the favoured depositaries of sacred truth through fifteen centuries of a dark world,—venerable as the brethren of prophets, and apostles, and martyrs, and confessors,—venerable as the earthly compatriots of Him who came down from heaven,—venerable from the high promises that are intermingled even with their present sorrows, and from the visions of mysterious glory that overhang their future destiny!—Surely, if at length we are a little ardent and enthusiastic in the attempt to repair such accumulated wrongs,—if we are a little hurried away by our feelings,—if we can scarcely consult the rules of rigid discretion,—surely, I say, we may be forgiven for an offence

of so new and unusual a nature. —If philanthropy, in her anxiety to expiate the shocking atrocities referred to, becomes a little sanguine in her promises,—if she spreads out before us an unreal picture of future delight and triumph,—yet we may bear with those beautiful visions, which at least have the effect of relieving our aching eyes, and of hiding from us an unfathomable abyss of cruelty, oppression, and blood.

“But, Sir, it is pretended that the very foundation on which we rest, and the sole principle of all our proceedings, is a deliberate but blind and arbitrary assumption, that certain prophecies which we explain with the most undoubting confidence, are immediately to undergo a signal fulfilment, and exactly according to our interpretation of them. Supposing, however, even this allegation to be true, I would ask, Has there been no abuse of prophecy on the other side? Because that unhappy people have been rejected and denounced by their Maker, has not this been preposterously and impiously made an excuse for loading them with insult and injury? Has it not been used as an argument to prove that all attempts to communicate to them the light of knowledge and true religion, were absurd, or even wicked, and that we must calmly resign them to hopeless darkness and misery? Yes,—the denunciations of divine vengeance,—

always supremely just,—always to be spoken of with reverence,—have been dreadfully urged as an apology for the excesses of human malice and vindictiveness;—and, assuming that these persons have awfully incurred the curse of heaven, we have subjected them to what heaven never authorized—the curse of man.—Now, Sir, when scripture is so argued from,—when the declarations of prophecy are converted to so revolting a purpose,—are we to blame if, in opposition to such reasoning, we take that ground which the objection I am noticing so flagrantly misrepresents? Are we to blame if we say that the rejection and dispersion of the Jews are not more clearly foretold in scripture, than their eventual restoration to peace and joy? Are we to blame if we say that the penal sentence is not more clearly delivered than the promise of its ultimate reversal? Are we to blame if we even animate each other in our high undertaking, by the recollection of those glorious predictions? Are we to blame if we kindle at the reflection, that the spirit of deep and judicial slumber which has seized the House of Israel, will one day be dispelled by a voice from on high;—that the land which now lies forsaken and desolate, will again become like the garden of Eden;—that the valley which is now covered with the shadow of death, will feel the inspiring breath of an immortal



breeze, and that the dead shall rise up and stand on their feet, an exceeding great and noble army?

“If then, Sir, it were even true that we were greatly influenced by the fanciful notions imputed to us,—if it were even true that our fundamental principles consisted of conjectures drawn from the most abstruse pages of prophecy,—that our practical rules were the mere dreams and visions of a heated imagination,—still some excuse might be found for what at the worst could only be considered as an amiable delusion. But it is not so.—The case is far otherwise.—While we firmly believe the sacred annunciations of prophetic scripture,—while we are firmly convinced that heaven and earth shall pass away before one tittle of those awful revelations shall fail,—yet I trust we may say that the basis of our Institution is unalterably fixed on what is for human use a far safer, more practicable, more eligible ground. Our practical rules are not the prophecies of scripture, but its precepts. Our fundamental principles are not prospects that are future, but duties that are present, and facts that are past.—And what, Sir, are those duties?—The grand Christian duties,—of endeavouring to relieve the afflicted, to instruct the ignorant, to reclaim the depraved, to save the lost.—And what are those facts?—The great, leading facts of the Christian revelation:—the fact, that truths

have been delivered from heaven, which it is equally and deeply the interest of all mankind to know and to receive:—the fact, that light is come into the world, and that no eyes, whether of Jew or of Gentile, are prohibited from enjoying it:—the fact that, in the mighty temple of the Christian dispensation, no principle of exclusion prevails, but all may be invited to enter in and worship; here are courts and chambers on every hand; here are gates and porches to the east, and the west, and the north, and the south; and here, we trust, will one day be collected an assembly which no man can number,—an assembly of all nations, and kindreds, and peoples, and tongues,—

“——— an assembly, such as earth

“Saw never, such as heaven stoops down to see.”

“With regard to the successes already achieved by the Society, much certainly could not be expected, considering the short period of its past subsistence, and the arduous nature of its undertaking. Yet the Report which has been read, exhibits a pleasing picture of progressive, though not of rapid, increase. To say no more, is it nothing to have made a clear beginning in so great and so unexampled a work? Is it nothing to have interested so many Christian hearts in such an enterprize? Is it nothing to have provided the Jewish inquirer with several of the leading records of



Christian inspiration in his own language? Is it nothing to have reclaimed so many innocent infants from the prejudice and darkness that involve the house of their fathers? Is it nothing to have afforded refuge and encouragement to such converts as our Reports record, and as we have, on this occasion, seen, — converts, respecting whom, in their presence, I shall only say, that some of them have afforded the best evidence of their sincerity, by a cheerful endurance of shame and suffering, for the sake of that cross which once they despised? Is it nothing to have excited doubt in the Jewish community? Is it nothing to have roused them to investigation? Is all this nothing in favour of Christianity? — nothing in favour of a religion, of which it is one distinguishing characteristic, that, from the very first moment of its appearance on earth, it has never failed to flourish under inquiry, and that no enemies have ever proved too hard for it, except ignorance and indifference?

“It is, indeed, a pleasing reflection, that a spirit of inquiry seems of late to have arisen among persons of the Jewish race, not merely where the influence of this Institution has extended, but in other places, on the continent of Europe. They ask; they hesitate; they consider; — a movement here and there is taking place; — however slight, however partial, however interrupted, it is

yet a movement. To what results, if to any, these beginnings may eventually lead, it is impossible to tell, and might be hazardous to conjecture: — yet, when we remember the vast efficacy of inquiry in the establishment of truth; — and when we remember the stupendous succession of events that has marked these latter times, — wonders rising and accumulating on each other in a progression so rapid and so strange, that it almost seemed as if the climax could adequately be finished only by a sign from heaven: — when, I say, we consider these principles and these facts, we shall surely forgive those who have thought (nor were they men of wild or undisciplined fancy) that they could perceive, in the present condition of the world, indications, however faint and remote, of that blissful and promised consummation so dear to the hopes of afflicted and sighing humanity. Amidst the silence and desolation of the land of Palestine, they have seemed to hear the breeze stirring the strings of those harps that have so long hung mute among the willows. Amidst the tumults and convulsions of a conflicting and distracted world, they have seemed to catch the first start of those rushing waters which the prophet beheld flowing from the sanctuary of God, — small in their beginnings, but which deepened and enlarged in their course, until they became a mighty and refreshing stream,

and all nations were gathered on their borders :

“ Even now, perchance, wide-waving  
o’er the land,  
The mighty angel lifts his golden wand,  
Courts the bright vision of descending  
power,  
Tells every gate and measures every  
tower,  
And chides the tardy seals that yet detain  
Thy Lion, Judah! from his destin’d  
reign.”

“ While we encourage ourselves, however, with occasionally dwelling on these magnificent contemplations, we must not so lose ourselves in them as to forget our immediate duties. One day we may be triumphant;—now we are militant. The prospect immediately before us, is one of labour and of many cares. We are called to a course of much and varied exertion; of much active diligence; of much patient endurance: of much cautious and well-considered policy; of much tenderness towards inveterate prejudices. It is only by a faithful performance of our duty in these several respects,—it is only by our careful adherence, as an Institution, to the sacred precepts of the religion which we profess, and which we would disseminate,—that we can hope, by the blessing of Providence, to sow the seeds of that unspeakably rich and glorious harvest, which is (I doubt not) in the wishes and in the prayers of this whole assembly.”

The Jewish boys and girls who are educating in the schools of the Society, were now introduced. They were dressed in their new clothes, as usual, and with healthy coun-

tenances and cheerful hearts, sung a hymn of praise to that Saviour whom they have been taught to adore. The whole assembly joined in the chorus of “ Praise God from whom all blessings flow.”

On the motion of the Rev. Charles Simeon, Fellow of King’s College, Cambridge, seconded by the Rev. Leigh Richmond, the thanks of the meeting were unanimously voted to the President, for his able conduct in the Chair.

The result of the whole proceedings of the day, we can truly affirm, was an animating conviction in the minds of all present, that the God of Israel is blessing the cause and the Society to whose management it has been entrusted, and that by a wise and prudent, yet zealous and persevering continuance in this labour of love, we shall assuredly be enabled at last to reap a glorious harvest.

*Resolved,*

- I. THAT the Report which has this day been read, be approved and adopted, and that it be printed under the direction of the Committee.
- II. THAT the most respectful thanks of this Meeting be presented to His Royal Highness the Duke of Kent, for the favour conferred upon this Society, by the continuance of his countenance and support, as its Patron: and that as His Royal Highness has expressed an anxious wish to be relieved from the duties of this office, His Royal Highness’s desire be respectfully complied with, and that the Committee be charged with the care of procuring for the Society another Patron.



III. THAT the respectful thanks of this Meeting be presented to the Right Hon. the Noblemen, and to the other Gentlemen, who have continued to assist, and recommend, the Society, in their several offices, as Vice-Patrons, President, and Vice-Presidents.

IV. THAT the thanks of this Meeting be presented to the Rev. Legh Richmond, and to the Rev. Daniel Wilson, for their very appropriate sermons preached yesterday evening and this morning, for the benefit of this Society, and that they be requested to favour the Committee with permission to print the same.

V. THAT the thanks of this Meeting be presented to the Clergymen who have made Collections for the benefit of the Society; and also to the various Auxiliary and Penny Societies by which the Parent Institution has been, throughout the past year, so kindly and liberally assisted.

VI. THAT the thanks of this Meeting be presented to the Committee, to the Treasurer, and to the Secretaries, who have managed the concerns of the Society during the past year; that the Treasurer be requested to continue to give the Society the benefit of his services; that the following Gentlemen be the Committee for the ensuing year, with power to fill up any vacancy which may occur; and that the Gentlemen afterwards named, be the Trustees of the property of the Society.

#### COMMITTEE FOR THE ENSUING YEAR.

J. G. Barker, Esq.  
 Alexander Black, Esq.  
 Thomas Babington, jun. Esq.  
 J. S. Brooks, Esq.  
 William Brooks, Esq.  
 Colonel Burgess.  
 H. C. Christian, Esq.  
 J. W. Freshfield, Esq.  
 Mr. C. F. Frey.  
 — Fenn, Esq.  
 Joseph Goodhart, Esq.  
 R. Grant, Esq.

Thomas Hankey, Esq.  
 R. H. Inglis, Esq.  
 William Jenney, Esq.  
 G. T. King, Esq.  
 William M. Little, Esq.  
 John Mortlock, Esq.  
 Major-General Neville.  
 Robert Ramsden, jun. Esq.  
 Richard Rothwell, Esq.  
 William Terrington, jun. Esq.  
 John Whitmore, jun. Esq.

#### THE TRUSTEES OF THE PROPERTY OF THE SOCIETY.

Sir Thomas Baring, Bart. M.P.  
 Thomas Babington, Esq. M.P.  
 Rev. Basil Woodd.  
 Rev. Charles Simeon.  
 Rev. William Marsh.  
 Rev. C. S. Hawtrey.  
 G. T. King, Esq.

VII. THAT the Rev. Mr. Nietz, of Absenau near Riga, and the Rev. Mr. Nitschke, of Nisky in Saxony, in consideration of very important services rendered by them to the Society, be appointed to the office of Foreign Directors.

The Rev. D. Wilson acknowledged the thanks expressed by the Meeting for the Anniversary Sermons.

*Resolved unanimously,*  
 On the Motion of Rev. C. Simeon, Seconded by Rev. Legh Richmond,

VIII. THAT the cordial thanks of this Meeting are given to Sir Thomas Baring, for having taken the Chair on this occasion, and for his kind and able conduct in presiding over the business of the day.

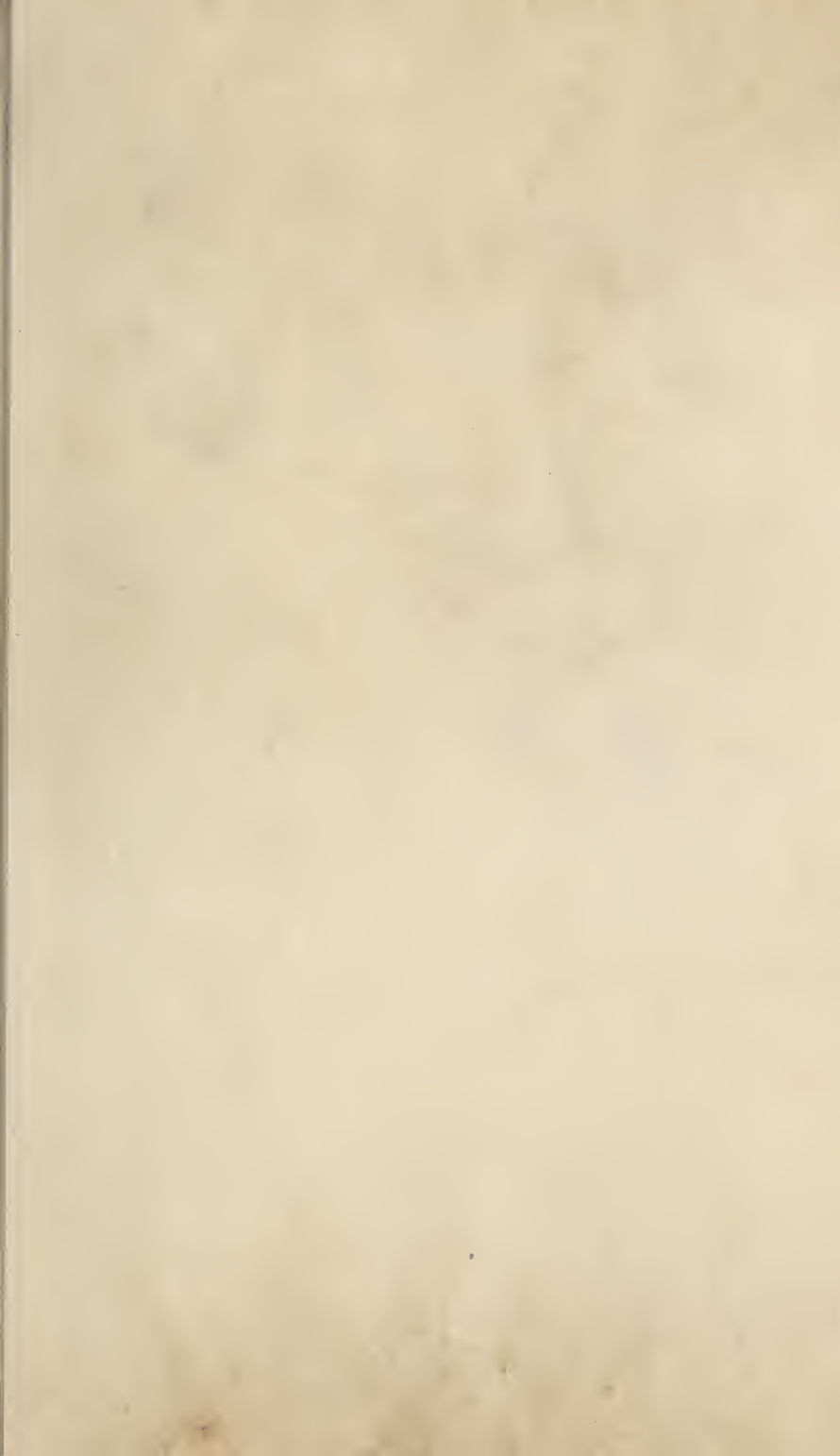
#### The Collection at St. Bride's

Church was .....	43	10	3
Ditto at St. Anne's, Soho ..	40	0	0
Ditto at the doors after the Meeting.....	86	8	0
	169	18	3

A Sermon was preached on the Sunday following, at St. Michael's Church, Cornhill, in aid of the fund for building Schools for the Jewish Children, by the Rev. Legh Richmond, after which there was a Collection, which amounted to £30.

*Contributions, &c. deferred till next month for want of room.*





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